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# STATEMENT

OF THE

## PREACHERS

OF

### THE MANCHESTER DISTRICT

ON THE CASE OF

**DR. WARREN;**

WITH AN APPENDIX,

CONTAINING

THE LAW OF DISTRICT MEETINGS, RELATIVE TO THE  
TRIAL OF PREACHERS,

TOGETHER WITH

CERTAIN DOCUMENTS

ISSUED BY DR. WARREN AND HIS PARTY.

MANCHESTER:

C. WHEELER AND SON, CHRONICLE OFFICE, 48, MARKET-STREET;  
AND SOLD BY J. MASON, 66, PATERNOSTER ROW, LONDON; LOVE AND BARTON, AND  
J. E. STOREY, MANCHESTER.

(PRICE THREEPENCE.)

Wes. 1552

## STATEMENT, ETC.

The term allowed to Dr. Warren,\* for the re-consideration<sup>n</sup> of his resolution not to submit himself to trial by a Special District Meeting, having passed away; and no notice having been taken by him of the overture which the allowance of that term presented, but, on the contrary, new transgressions of the laws of Methodism having been committed by him, the Preachers of the Manchester District deem it due to themselves, and to the Connexion at large, to publish the following

### STATEMENT.

I. They consider Dr. W.'s *original offence in the publication of his Pamphlet*, entitled "Remarks on the Wesleyan Theological Institution, &c.," to have been so aggravated in its nature, and dangerous in its tendency, that it would have been a serious dereliction of duty not to have called him to trial. He had openly violated the principles of the Wesleyan Constitution,

1. *By an appeal from a solemn and deliberate determination of the Conference to the Societies at large.* No member of any Meeting, possessing jurisdiction in the Methodist Connexion, whether it be a Leaders' Meeting, Quarterly Meeting, District Meeting, or Conference, has any right of appeal from the decision of his brethren to the Society at large. He may, in certain cases, appeal from a lower to a higher court; but in no case is he at liberty, continuing a member of the Connexion, to appeal from the decision of any of our courts to the people; and the strict preservation of this principle is essential to the peace of the Connexion, as in so large a community as ours there may often be found persons, who will think their reasons for voting in the minority sufficiently important to be laid before the public; and, were they allowed to indulge their humour without restraint, instead of being employed in promoting the great spiritual objects, for which we exist as a Connexion, we should be involved in endless disputes on matters of merely minor importance.

2. *By obstinately and factiously resisting the decision of a majority of the Conference.* In all conventional bodies the minority are required peaceably to submit to the majority; and the violation of this principle cannot be tolerated, without endangering the existence of such conventions. Accordingly, the second Article of Mr. Wesley's "Deed of Declaration" expressly provides that "the act of the majority in number of the Conference assembled as aforesaid, shall be had, taken, and be the act of the whole Conference, to all intents, purposes and constructions whatsoever." But Dr. W. has not only published his dissent from the decision of a majority of the Conference, but has also used his most strenuous exertions to prevent the determination of an overwhelming majority from being carried into effect.

\* See Resolution of the Special District Meeting. p. 8, *infra*.

### 3. *By the betrayal of his trust as the Superintendent of a Circuit.*

When any Methodist Preacher is appointed to the Superintendency of a Circuit, it is as fully understood that he stands engaged to uphold the entire economy and discipline of Methodism in that Circuit, as if he had entered into a written engagement so to do. But Dr. W., when entrusted with the care of one of the most important Circuits in the Connexion, in good faith that he would honestly discharge all the duties of his responsible station, in regard to the Conference which had invested him with his office, as well as to the people committed to his charge, employed his pen and exerted his utmost ability to produce revolt and rebellion throughout his Circuit and the Connexion at large. Had a similar breach of trust occurred in commercial transactions, it would have subjected the guilty individual to legal penalties, or would, at least, have been regarded as rendering him unworthy of all confidence for the future.

4. Besides violating these essential principles, Dr. W. had published, in his Pamphlet, statements concerning his brethren in the Ministry, at variance with the truth, and calculated to produce all the effect of palpable falsehoods. He had cast foul and unfounded slanders upon their characters, by representing them as having carried their measures in the Conference by "the most indecent and unmannerly uproar"—"carnal and worldly policy"—"artifice and clamour"—"dishonourable intrigue"—and a disregard to "Christian simplicity," and the approbation of "a holy God." He had imputed to them "sinister intentions," and had represented them as men who, under the pretence of promoting the improvement of the Junior Preachers by the establishment of a Theological Institution, were aiming to set up a dominant, tyrannical and dictatorial power in the Connexion, perilous to the liberty of the Preachers, the rights of the people, and the unity of the Body. When meditating and writing these calumnies, and whilst conducting them through the press, he was associating on friendly terms, and with all seeming politeness, with the very men whose characters he was preparing publicly to assail. They, without the least suspicion of treachery, were treating him as a friend and a brother, whilst he was secretly exerting his ingenuity to rob them of the confidence of the people, to render them objects of suspicion in the eyes of the religious part of the community, and to bring upon them the scorn and persecution of the world. We cannot but deem it—and we are persuaded that all thinking and judicious men will agree with us—a crime of no ordinary character, to traduce the principles and conduct of a whole body of Ministers, and to give occasion for jealousy, discord and contention throughout their Societies and Congregations. If after an offence so aggravated and injurious, the District Committee had allowed Dr. W. to proceed in his ministry without calling him to trial, they would have betrayed the trust reposed in them by the Conference, and would have furnished a precedent which might have been pleaded in justification of any deviation, however serious, from Christian rectitude and Methodistical law.

II. *The conduct of Dr. W., in the interval between the publication of his Pamphlet and the calling of a Special District Meeting,* was such as to render the duty of proceeding against him still more binding and imperative. Immediately on the appearance of his Pamphlet, and before any steps were taken towards his trial, Mr. Newton, (the Chairman of the District,) and two others of the senior Preachers, at the desire of several of their brethren, waited upon him to state to him their deep conviction

of the immense amount of evil which his publication was likely to produce, and, to request, that he would, if possible, suppress its farther circulation. To all their entreaties and expostulations on this subject his answer was—"I have not published that Pamphlet without *deep thought*, and I can enter into no engagement to suppress it." When the Chairman, in reply to this declaration, said—"Then, Doctor, you will compel us to proceedings which will be very painful to us," he answered—"I have not studied Methodism so long as not to know all the bearings of what I have done; and I am fully aware that you must proceed in the usual way." He was requested not to be hasty in concluding on a matter so important to himself and to the Connexion at large, and it was determined that the interval from Saturday night to Monday morning should be allowed, before his final answer should be given. Accordingly, the Chairman, previously to his going a journey, called a *second* time on Dr. Warren; but, at this second interview he avowed his resolution still more strongly than before, and repeated that "of course his brethren must proceed, in his case, in the usual way." Similar requests were afterwards presented, but with no better success. It was thus painfully manifest that he had deliberately formed a plan of procedure to which he was determined to adhere, and that the offensive and mischievous publication of which his brethren had so much reason to complain, was the prelude to other proceedings alike unconstitutional and injurious. To the inexpressible surprise and grief of his brethren, he was found not merely sanctioning, but actually promoting, measures which have subsequently terminated in the dissolution of the Juvenile and Branch Missionary Societies for the First Manchester Circuit. At the Quarterly Meeting, held September 30th., he justified and sanctioned the introduction of a Letter reflecting, in no measured terms, on the Conference in general, and on one of the members of that Conference in particular, and especially he allowed and encouraged the introduction of a series of Resolutions which, besides involving a charge against the Conference of having violated its own solemn pledge and compact with the people, embodied principles subversive, in their tendency, of every thing *Wesleyan* in the government and discipline of Methodism. In short, his whole procedure was such as to admit no doubt of his being resolved at all hazards, and by all possible means, to rouse and agitate the whole Connexion; and lamentable proof was speedily apparent, both in Manchester and elsewhere, that the Pamphlet and the proceedings immediately consequent on its appearance, were but too successfully accomplishing the object for which they were intended.

III. Under these circumstances, the private admonitions and entreaties of his brethren having entirely failed to turn him from the course he had adopted, and there being positive evidence that the evil to be counteracted was such, in its nature and magnitude, as to demand a prompt and early interference, the Doctor received notice to answer for his misconduct at a Special District Meeting, which was fixed for October 22d. This notice, instead of inducing him to pause in his career, seemed rather to have the effect of rendering him still more obstinate and reckless in the prosecution of his disorderly and mischievous proceedings. At a meeting where he presided, a few days after that notice was delivered, he allowed certain young men to slander the General Executive Committee of the Wesleyan Missionary Society, as having acted in a manner disgracefully unworthy of their trust, and to indulge in gross reflections

on one member of that Committee in particular, not only without offering the slightest rebuke for such misconduct, but with manifest disapprobation of the parties who were disposed to meet it with the censure it deserved. He farther presided at a Meeting secretly held for the purpose of concocting the “\* Resolutions and Propositions” which were subsequently adopted at Meetings said to have been “Adjourned Quarterly Meetings,” and held October 20th. and November 3d., declared explicitly his entire approval of those Resolutions and Propositions, and his readiness to make himself a “sacrifice” for the purpose of carrying them into effect—and urged the friends associated in that *private* meeting to use their best endeavours to engage the people in his scheme of general agitation, assuring them that the people had the power to compel the Conference to such concessions as those which were proposed, and that, consequently, it was their duty to exert for that purpose a general and vigorous co-operation. To guard against the possibility of failure in this matter, so far as it related to the immediate adoption of those Resolutions and Propositions by the First Manchester Circuit, the Special District Meeting having been fixed for October 22d., he suggested and encouraged the getting up of a requisition to himself to call the “adjourned Quarterly Meeting” a week earlier than it was appointed to be held, that is, on the 20th. instead of the 27th. of October, and on the ground of that requisition he did so call and hold the said Meeting, without consulting either of his colleagues on that subject, and with a reserve and secrecy which left one of them, who was especially pledged to oppose the “Resolutions,” in ignorance of what had been decided until the very *hour* when the Meeting was appointed to be held, and which, but for a circumstance purely accidental, would have prevented his attendance at the Meeting. In the course of that Meeting the Dr. expressed his hearty concurrence in the “Resolutions” which were then adopted—allowed some of its members to hiss one of his colleagues without expressing a whisper of disapprobation of conduct so disgraceful and unchristian—and, during an interval of absence from the Meeting, he committed the superintendency of the Meeting to one of the Circuit-Stewards, whilst one of his own colleagues was present, and persisted in so doing, notwithstanding the intimation of the Steward that his colleague, rather than any other person then present, was in such a case his proper deputy. By these proceedings he was recklessly trampling the laws and usages of Methodism under his feet, in that very Circuit in which, as being its Superintendent, he was bound in honor and conscience and by implied and solemn compact, to observe and enforce all our Rules and Regulations. And such additional delinquencies rendered it, in an increased degree, the moral and Methodistical duty of his brethren in the ministry, to proceed to the trial, of which formal notice had been given, as the only means of preserving the purity of their discipline and the integrity of their ministry.

IV. The Special District Meeting assembled according to appointment on the 22d. of October, and, Brother G. B. Macdonald being casually in the town, a request was made on his behalf that he might be allowed the privilege of being present. It was, of course, distinctly understood that no Preacher, not of the District, could claim that privilege as a matter of *right*, and that it could be granted only as an act of brotherly courtesy. The privilege was accordingly granted with the special assent

\* See Appendix A.

of Dr. Warren, and on the usual condition that he should take no part whatever in the business of the Meeting. His request having been complied with, Dr. Warren requested the like indulgence on behalf of a "personal friend" of his, a "Travelling Preacher in full Connexion, and who was present at the late Conference;"\* and, without any enquiry who this *un-named* friend might be, this request also was immediately granted with an express stipulation, assented to by Dr. Warren, that this "friend" should be under exactly the same restriction as that under which Mr. McDonald had been previously admitted. Thereupon a note, which had been previously written, was handed by a messenger to Mrs. Warren, and, in answer to that note, in the course of a few minutes, Mr. Bromley made his appearance. On entering the room where the Meeting was assembled, to the great surprise of his brethren, he proceeded forthwith to a seat among the Senior Preachers by the side of Dr. Warren, and began immediately to make notes of the proceedings. This having been objected to, after a little hesitation, he desisted, and for a time the business of the Meeting seemed likely to proceed without farther interruption. The documents,§ on which the charges to be preferred against the Doctor were founded, having been read over and also the charges themselves, it was enquired whether the truth of those charges was admitted by Dr. W. To this enquiry he replied—"I cannot admit them *en masse*." It was then ordered by the President, that each charge should be read separately. The first charge was read accordingly. The President then enquired—"Dr. W., do you admit this?" To this he replied—"I cannot answer that question till the specific matters intended by the charge have been set forth." The meeting was therefore preparing itself to hear evidence and reasoning in support of this charge. But in the midst of this proceeding it had been observed that, in defiance of the terms on which he had been admitted, Mr. Bromley was, in fact, by whispering repeatedly with Dr. W., intermeddling with and interrupting the business of the Meeting, so much so that in repeated instances the President could have no answer to the questions which were proposed to the Doctor, until the latter had previously conferred with Mr. Bromley. It was therefore required by the Meeting that, for the prevention of such unnecessary and disorderly communication, Mr. B. should take a seat apart from Dr. W.; and that he should, as the indispensable condition of his being permitted to retain the indulgence so kindly granted, remain as a spectator and hearer only. After a little hesitation this injunction was submitted to, and Mr. B. having† ultimately taken a seat in another part of the room; it was presumed that, as no objection whatever had hitherto been made on

\* It has since been ascertained that he came to Manchester *for the purpose* of attending the District Meeting, and in compliance with the Doctor's own urgent and repeated solicitations—and yet with the *expectation* (as he avowed to a friend in the course of the journey,) that he *would not be admitted*!

§ The "Minutes" of the Conference of 1834, on the subject of the Wesleyan Theological Institution, and Dr. Warren's Pamphlet entitled "Remarks, &c."

† The report which has appeared in certain newspapers, imputing to Mr. Grindrod the fault of ungracious language and uncourteous behaviour towards Mr. Bromley is utterly untrue. The incident of which so much has been attempted to be made, was simply this:—On quitting the seat which he had occupied beside Dr. W., Mr. Bromley wished to exchange seats with a Preacher who sat next to Mr. G., when Mr. G., addressing himself to that Preacher, and not to Mr. Bromley, said, with a suavity not to be exceeded even by that of Mr. B. himself—"No, excuse me: I have my papers laid before me—I have no desire to change my companion."

the part of Dr. W., either to the constitution, or to the proceedings of the Meeting, so far as they related to himself, the consideration of the charges would be gone into without farther interruption. In continued defiance, however, of the terms of his admittance, and in defiance of all propriety, Mr. Bromley, in taking his seat, remarked, in the hearing of several of the brethren,\*—"This is most consummate cruelty!" The expression may be regarded by some persons as having been scarcely worth notice; but as, amidst the conversation which immediately ensued thereon, not the slightest apology was offered by Mr. B. for the fault he had committed, that which at first might have been passed over as a piece of *inconsiderateness*, acquired the character of an *obstinate and wilful insult* on the Meeting.—Let it be known that during the half hour which intervened before the Meeting broke up, Mr. B. said, in reply to the remark of a Preacher sitting near him—"Nay, turn me out!"—and that the same, or similar words were afterwards more than once repeated in the hearing of several of the brethren, and no one will be surprised that under such circumstances, taken in conjunction with all that had preceded, he should be charged with "contemptuous and insulting misbehaviour." As the only apparent means of avoiding the repetition of such interruptions from the same quarter, it was moved that *both the strangers* should forthwith retire from the Meeting.

This resolution having been seconded, Dr. W. *immediately* rose, and having expressed in strong terms his affection for all the brethren present, and his entire confidence in their integrity, added the following words—"What I am now about to say has not been written down, it is, nevertheless, the result of deep thought and mature deliberation. If Mr. Bromley be required to withdraw from the Meeting, I declare to you I will not stand my trial—come what will." The Doctor was then very earnestly expostulated with by the President and other members of the Meeting, and various questions were put to him for the purpose of ascertaining on what grounds he would pretend to justify his withdrawal from the Meeting; but to all such questions he either gave no answer at all, or answers that were plainly evasive.

The refusal of Dr. Warren, under these circumstances, to attend any longer at that Meeting, though given in the most solemn and earnest manner, was not immediately accepted: but two hours were, by mutual agreement, allowed him to re-consider his determination. On the expiration of that time, he addressed to the President a note, of which the following is a copy:—

"Oldham-street, Manchester, Oct. 22nd, 1834.

"Dear Sir,—After mature deliberation, under existing circumstances, I have come to this final conclusion: that I do not think it my duty to attend any future session of the District Meeting called on my case. When you shall have come to your ultimate resolution, be pleased to send it to me in writing to my house.

"I am, dear Sir, yours most respectfully,

"SAMUEL WARREN.

"To the Rev. Jos. Taylor, President of the Wesleyan Methodist Conference."

The day after the receipt of this note, it being still presumed that, on farther consideration, Dr. W. might have seen it proper to alter the determination avowed on the preceding day, a deputation consisting of Messrs. Newton, M'Kittrick, Hanwell and Crowther, was sent to enquire whether any such alteration had actually taken place. His answer to this

\* The words were distinctly heard by at least *eight* Preachers, in different parts of the room.

enquiry was—"I abide by the note which I sent yesterday, to all intents and purposes." He added also the following words—"I believe that what my brethren do in this case, they will do in the fear of my God, and I shall submit myself to their decision. And if the *ultimatum* of the Conference should be that I must retire from the work of an Itinerant Preacher, I shall still crave the privilege of being allowed to continue as a private member."\*

By this determination on the subject of his trial, Dr. W. left his brethren no choice, and the following Resolutions were *unanimously* adopted:—

1. "That Dr. Warren, by his positive and repeated refusal to take his trial at this District Meeting, has left the Meeting, however reluctant thus to proceed, no alternative consistent with the existing laws and usages of the Body, but that of declaring him to be suspended from his office as a Travelling Preacher; and he is hereby suspended accordingly.

2. "That nevertheless, if within a month of the date of these resolutions, Dr. Warren shall signify to the Chairman of the District his willingness to take his trial, before a Special District Meeting, on the charges of which he has received regular and formal notice, the sentence of suspension shall be removed, on the assembling of that Meeting, and he shall be allowed to have his trial, without any bar or disadvantage on account of his present refusal 'to attend any future session of this District Meeting.'

3. "That, in case of Dr. Warren's declining to give the required intimation to the Chairman of the District within the period above specified, he shall thereupon be considered as being suspended until the next Conference.

4. "That by the President's appointment, and with the unanimous concurrence of the Meeting, the Chairman of the District be requested to undertake, for the present, the charge of the First Manchester Circuit, as Superintendent of the same."

All laws must at once become nugatory if individuals charged with the transgression of them may have the option whether they will submit to trial or refuse it. We believe there is not any well-ordered religious community in the world, which does not immediately silence any minister who, being under accusation, refuses to be tried. This is the law of the Church of England, of the Presbyterian Churches of Scotland and America, and it is the law of our Connexion. In the only case in which the Minutes of the Conference suppose a Preacher to refuse trial, it is ordered that "in that case he shall be considered as being suspended until the next Conference;" and what is the *written* law in that particular case, is the *common* law and the *universal practice*, in all other cases in which a Preacher refuses trial by a District Meeting. If the Preachers of this District have acted "unjustly and unconstitutionally" in suspending Dr. W., by a peaceable submission to the alleged wrong, his way was open for obtaining ample justice at that higher tribunal, before which this Meeting is accountable for its proceedings; and this was his only legitimate mode of redress. His present opposition to the authority of the District Meeting is virtually an opposition to the Conference itself, that Meeting having exercised no other power than that which has been delegated to it by the Conference—the very power which Dr. W. himself has, during these thirty-three years *tacitly* at least, and often *practically*, § acknowledged to be legal and valid, in every instance in which it has been exercised, *except his own!* Such opposition is sufficiently consistent with the tenor of the Pamphlet which has acquired for him so unenviable a notoriety, but it is not consistent with any reasonable hope, nor with any sincere desire, of a continued "unity with the Body." In order to success in his appeal against the District Meeting, he knows that submission, in the

\* A similar declaration was most solemnly made at the *private* Meeting held October 17th., at the "Adjourned Quarterly Meeting" held October 20th., and on other occasions.

§ Only a few months ago, for instance, he voted, on a District Meeting, for the suspension of the Rev. J. R. Stephens.

mean time, is indispensable; and he must be infatuated to the last degree, if he supposes that his present resistance to authority and rule can, if persevered in, issue otherwise than in his total separation from the Methodist Connexion.

The following facts, relating to his conduct subsequently to the Meeting at which he was suspended, will shew there is no lack of evidence in confirmation of the view which has been taken of the *present case* of Dr. Warren. In conformity with the avowal so often and so solemnly repeated, of his intention to submit to the decision of his brethren, such submission might reasonably have been expected. But the very day after the conclusion of that Meeting, placards were published and circulated, announcing that, in the course of a few days, he should himself publish an account of the "unjust and unconstitutional proceedings of the Special District Meeting;" and the next day he addressed to Mr. Newton the following communication:—

"Oldham-street, Manchester, Oct. 25, 1834.

"Sir,—Having heard, from what I deem to be unquestionable authority, that you propose coming into my Circuit with an intention to officiate in my place *without my consent*, I take this opportunity to inform you that I shall consider any act of public duty performed by you, or by any of your *Deputies* in my Circuit, whether in the administration of God's holy word and ordinances, or presiding in any official meetings, whether of the Societies or Circuit, a direct violation of the rights and privileges confided to me by the last Conference, and an unwarrantable intrusion into a Circuit not your own; to the fearful risk of disturbing the harmony, peace and prosperity of so important a portion of Methodism as the Manchester First Circuit, and of creating confusion, anarchy, and division.

"I am, Sir, yours, &c.

"SAMUEL WARREN.

"To the Rev. Robert Newton, Chairman of the Manchester District."

This announcement on his part, together with sundry significant threats from certain of his partisans, induced the Trustees of Oldham-street Chapel to interfere, by legal measures, for the purpose of upholding the authority of the District Meeting, and in consequence of *their* direct and authoritative prohibition, he has submitted not to officiate in that Chapel, nor to preside at any Meeting on the Chapel-premises. But, on the Sunday after his suspension (Oct. 26th.), he preached at Blackburn, and on the following Sunday (Nov. 2nd.) at Dudley, though in the latter instance he was expressly forbidden so to do, by the Superintendent of the Circuit, once by letter previously to his leaving Manchester, and twice in person after his arrival at Dudley. He has also availed himself of an *irregular* communication from one of the Trustees of Wesley Chapel (Oldham Road, Manchester), to occupy the pulpit of that Chapel two Sundays in succession, viz.:—Nov. 16th. and 23rd., in spite of an express prohibition on the part of another Trustee, and in defiance of a claim made in each case, that the pulpit should be occupied by a Preacher under the authority of Mr. Newton; and by the excitement connected with the well-known fact of his contumacy, he has indirectly caused the most disgraceful outrages on Christian decency and order. He has, ever since the period of his suspension, presided at a weekly Meeting of Leaders held in a Sunday School Room (Tib-street) in opposition to the regular weekly Meeting at Oldham-street, and has encouraged Leaders to pay their Class-money at that *opposition* Meeting. He occupied the Chair at a Meeting *called* "the adjourned Quarterly Meeting of the First Manchester Circuit," and at that Meeting admitted and sanctioned Propositions and Resolutions\*

\* See "Propositions and Resolutions" passed at a Meeting held in Tib-street, Nov. 3rd. See Appendix C.

contrary to the existing and established laws of the Connexion. He farther attended a Meeting held in David-street Sunday School, and if he did not sanction at the time, yet he has subsequently sanctioned in a variety of ways, Resolutions\* which recommend the withholding of support from the Missionary, Contingent, School, Auxiliary and Chapel Funds. He has also sanctioned and aided the establishment of an Association called the "Grand Central Association," the object of which is to compel the Conference to submit to intimidatory and factious agitation. He has, moreover, expressly sanctioned§ sundry statements contained in certain newspapers, which are at variance with the truth, and which involve injurious and unmerited reflections on certain members of the District Committee and others of his brethren. In the midst of all these circumstances, it is not too much to say that Dr. W. and the party with which he is identified, are in a state of virtual separation from the Wesleyan Body, as being in a state of open opposition to its established principles and discipline, and that they must at least give up that opposition, before a re-union can be effected.

V. Upon the conduct of the party now acting under the auspices of Dr. Warren, the Preachers of this District feel it their duty to present the following additional observations.

I. In the first place, they deem their complaints against the Conference, as it regards the establishment of a Theological Institution, and against the District Meeting, as it regards the suspension of Dr. Warren, to be entirely unmerited, as being destitute of any just foundation. That the Conference has violated no law in its proceedings relative to that Institution is evident from this reason, amongst others, that its Resolutions on that subject impose no new Rule or Regulation on "the Societies at large," and they decide on nothing which can properly be said to be "binding on the whole Connexion." If the complainants could have shewn that any thing new was *asked* at the hands of the Quarterly Meeting, or that any thing new in *rule* or *practice* was enjoined upon them—if, for example, the establishment of an Institution had been accompanied by the imposition of a *tax* for its support, to be levied on the Societies at large, there would then have existed something like a case, on which the September Quarterly Meeting might have exercised that right of quiet interference and demur, which is referred to in the Seventh of the "Leeds Regulations," and in the comments afterwards subjoined; though, even in that case, such Quarterly Meeting would have had no right to say—"there shall be no such Institution"—but only "we object, for the present, to contribute to its support." To say that the Theological Institution is a new law "binding upon all the Methodist Societies," is an absurdity scarcely less strange than if any one should say that the King's College in London is a "new law" binding upon all his Majesty's subjects. When the Quarterly Meeting have given their sanction to the Superintendent's recommendation of a Preacher for the Itinerant work, they have exercised the *only* function with which the laws of Methodism entrust them, as it regards the admission of persons into our ministry; and it becomes thenceforth the province of the Preachers only to subject them to those modes of examination and those means of improve-

\* Resolutions adopted at a Meeting held in David-street School Room, Friday, Nov. 7.—See Appendix E.

§ See his letter in the *Manchester Times*, (Nov. 8th.) in which he authenticates certain communications published in preceding numbers of that journal, and containing false and injurious statements.

ment, which they may deem most eligible. If the violation of law now so clamorously charged upon the Conference is really so obvious as it is declared to be, how did it happen never to be noticed until within the last few weeks. When the Committee which assembled in October, 1833, recommended, in the Pamphlet which they subsequently published, the *immediate* establishment of such an Institution, how is it to be accounted for that the necessity of waiting a year (in order that the Conference might "have knowledge of the sentiments of the Connexion at large, through the medium of all their public officers") was lost sight of—and never started until six weeks after the late Conference when Dr. Warren made and published the wonderful discovery? Not one of the lay-men in the July Committee—not one of those who formed the minority on this question in the Conference—not Dr. Warren himself—so much as hinted that any thing which the Committee or the Conference was proposing to do, was contrary to any "pledge" of the Conference, or any law of the Connexion.

2. To the calumnious charge so boldly made that the suspension of Dr. W. by the decision of a Special District Meeting is "disgraceful to their character as Christian Ministers and unrighteous in the sight of God," the Preachers thus charged plead "not guilty;" and are not afraid to meet their accusers at that righteous tribunal to which they are amenable. But on what grounds it is affirmed that they have "acted contrary to the legitimate exercise of the power vested in them by the Conference," they are entirely at a loss to conjecture. The District Meeting by which the Dr. was suspended was convened in conformity to express law, and to almost innumerable precedents.\* Its competency to try the Doctor on the charges of which notice had been given him, was acknowledged, when without raising the slightest objection to the constitution of the Meeting, he stood before the Meeting to answer to those charges. And, inasmuch as he incontestably admitted the right of the Meeting to try him, he admitted also its right "to suspend him from being a Travelling Preacher, or to remove him from the office of Superintendent, and to elect another in his place."

3. The Resolutions and the Address which Dr. Warren and his party have issued, furnish decisive evidence that their true object is the subversion of our present system; such at least is the issue to which their measures unquestionably tend, and, like the end at which they aim, the means they have adopted in pursuance of that end, are, in respect to the great principles of the Wesleyan Methodist economy, lawless and revolutionary. It is surely a strange taste that loves to mix strife and union—rebellion and loyalty, together. And yet such is the odd mixture which every where presents itself throughout the various documents promulgated by Dr. Warren and his party; and the obvious policy is that those who know not how to distinguish things which differ, may be beguiled to accept under a fair disguise that which, in its own true and naked character, their heart and conscience would abhor. This curious and artful policy is especially exemplified in the three "Propositions"§ which are now submitted to general examination and approval. The first of them, in fair and specious guise, proposes to "*require nothing new in the constitution of Methodism,*" and these words are printed in *italics*, that the reader may not forget them, or lose the relish of them throughout the traitorous paragraph which follows. But let the genuine aim of the succeeding Propositions and Address be

\* See Appendix B. and C.

§ See Appendix C.

fairly regarded, and the revolutionary tendency of neither the one nor the other can long remain concealed. Should those who advocate the principles therein embodied, attain the object they propose, we may expect that it will follow that Leaders' Meetings, Quarterly Meetings and Local Preachers' Meetings must also be thrown open to persons, not strictly members of such Meetings; for, what good reason can be given for putting the Conference under inspection, which will not go to prove that all our Local Meetings for the transaction of the business of each Circuit should be subject to the same kind of watching? And thus every thing peculiar to Methodism must by degrees be abandoned, for untried and doubtful novelties. The party clearly intimate that our Constitution must continue to undergo an indefinite series of changes, until it shall be so fashioned as to embrace all the multifarious "denominations to which Methodism has given rise."\*

At the Meeting from which the above-mentioned Resolutions emanated, it was resolved to withhold from that time all supplies whatever of money, except the weekly and quarterly contributions. This measure is not only contrary to Methodist rule, but also to moral equity. Their ministers shall still continue to devote all their time and talents to their service, but they will unlawfully deprive them of a part of their wages;—they will withdraw from them the means of giving education to their children;—they will withhold from the widows and orphans of deceased Preachers, and from those who have worn themselves out in their service, the small allowance which they have been accustomed to receive (from the Auxiliary Fund), and without which many of them must, in age and infirmity, lack the necessaries of life;—they will leave the Preachers and their families, who are stationed in Circuits dependent on the Contingent Fund, without the means of subsistence;—Missionaries and their families, who have been sent into foreign lands, upon the good faith of oft-repeated *public* pledges that the Wesleyan Methodist Missionary Societies at home would continue their contributions towards their support, shall be forthwith abandoned and left to provide for themselves amongst savages, or to famish in unhealthy climates; and the souls of the heathen shall perish in their idolatry—unless their Preachers will implicitly submit to their arbitrary terms. After such a statement, it is needless to ask on which side the charge of injustice and tyranny must rest. The measures now pursued by Dr. Warren and his party are manifestly the working of a conspiracy, on a large scale, to deprive the Preachers not only of their right to the independent exercise of private judgment and of their ministerial privileges, but of the "*hire of their labour*." Had any conspiracy been entered into by the Preachers to deprive any number of the members of their Societies of their lawful earnings, in order to *compel* them to their way of thinking, would not the Preachers so conspiring have become the objects of public execration? And yet this is the cruelty and injustice which certain parties are at this moment attempting to practise on the Preachers, and if the attempt is not succeeding, it is not for any want of activity and zeal on the part of those by whom it has been made. And yet, *these* are the men who would have us to believe that they are the favoured instruments for expediting that happy state of things "*when judgment shall dwell in the wilderness, and righteousness in the fruitful field*."—They will injure the "*widow*" and the "*orphan*," and then boast of having "*delivered our spiritual Jerusalem from the bands of her neck*," and caused her to put

\* See Address, Appendix D.

on "her beautiful garments." They will abandon the Missionary martyr and leave him entirely destitute of the means of subsistence, and then congratulate themselves upon having done that by which a "more glorious and rapid extension of the Redeemer's kingdom than has ever yet been witnessed, shall astonish the nations of the earth." Yes—these are the men who are to make "Methodism more lovely than it ever was in the eyes of the world."—We put it to the good sense, and to the Christian feeling, of every intelligent and impartial person, whether a District-Meeting deserves reproach and obloquy for having silenced a Preacher who has placed himself at the head of such a party, and sanctioned proceedings so reckless and unchristian.

Whatever changes may be necessary in the constitution or the discipline of Methodism, to seek such changes by measures which are plainly in defiance of all law, must prove the persons guilty of such measures to be utterly unfit for the task they have presumed to undertake, and that it would be unsafe to trust *them* with the arrangement of any changes whatsoever. To trample upon laws which, under any modification of our present system, will still require to be maintained, whoever be the parties by whom they are administered, is to create evils far greater than could possibly result from the continuance of those (alleged) abuses which Dr. W. and his party are seeking to remove. Let it be supposed that, by the means which they are now employing for that purpose, they could succeed in bringing down what they are pleased to term "the ruling party in the Connexion," and in exalting their own party into supreme power, the deposed members and their friends might turn round upon them and fight them with their own weapons. They might establish *opposition* Leaders' and Quarterly Meetings, form combinations, institute "Grand Central Associations," and issue "Circular Addresses," to raise general rebellion against the new system and its supporters—exhort the people every where to "stop supplies"—factiously interrupt and dissolve Missionary Meetings—clamour down Preachers in the pulpit—contumaciously refuse trial for any of these offences, and plead, for all this insurrection and disorder, the former example of their new rulers. Who does not see that any *reform* based on such *principles*, and effected in such a *spirit* and by such *means* as those which mark the conduct of the Manchester Dissentients, would be a curse not only to our own Connexion, but to the nation generally.

The question *now* to be decided, is not whether we shall have a Theological Institution, but whether we shall continue to be governed by the laws and usages left us by our venerable Founder and other honored Fathers in our Israel who are now in heaven, and who would sooner have sacrificed their lives than have abandoned them—or whether, on the contrary, we shall give up our hallowed and eminently successful system for one originating with worldly politicians, and dictated by Journals avowedly hostile to Wesleyan Methodism. The restless and changeful spirit which has so long been agitating the political world, is now attempting to establish its domination over our Connexion, and to bring us into bondage to the policy of this world. And, under these circumstances, either our Conference, our District Meetings, our Quarterly Meetings, and our Leaders' Meetings, must assert and maintain their primitive *spiritual* independence, unawed by the clamour of intermeddling parties, or they must be made to bow down to the despotic and lawless dictation of "Central Associations," "Corresponding Committees," and tumultuous mobs.

In short, at the present crisis, we are called upon to decide, whether Wesleyan Methodism shall be handed down to posterity in its genuine and original character, or it shall be superseded by a system, in its character and tendency, the very reverse of any thing that Mr. Wesley ever intended, and over which, if possible, his sainted spirit would mourn—whether the Methodists shall still continue to be honoured of God as instruments for spreading vital Christianity throughout the world, and for promoting Scriptural loyalty to “the powers that be,” evincing good-will to all and enmity to none, or they shall lose their characteristic and peculiar glory, and become the allies and partisans of political agitators. We have no fear as to the final issue of the struggle. The party, who so strangely mingle professions of attachment to our existing Constitution with clamours for revolutionary change, may rest assured, that there is still sufficient principle and power in the Conference, to redress the wrongs of the injured, and to put down faction; and that men who are conscious of their integrity before God, and who may challenge any tribunal that exists in this fallen world, as to their equitable and lenient administration of the laws with which they are entrusted, have too much moral courage to succumb to a party misled by their passions and raised into importance by unfounded slanders. We are confident, moreover, that there is still, in the great body of our people, that strength of Christian principle, and that ardent attachment to genuine Wesleyan Methodism, which will bid defiance to the attempts now so insidiously made to beguile them into plans of change and division. In this “day of rebuke and blasphemy,” they will stand by their persecuted and slandered Ministers, “till the calamity be overpast;” and they will hereafter rejoice in those glorious results of truth, and peace, and order, by which the over-ruling Providence of God shall, doubtless, cause the present scene of contest and trial to be finally succeeded. The history of former conflicts, in which the very existence of Wesleyan Methodism has been put in jeopardy, will furnish encouragement for steadfast confidence, during this time of trial, in Him “who keepeth Israel.” And when God shall have made the wrath of man to praise him, and, “the remainder of wrath” being restrained, a universal “peace” shall again be found “within our walls,” “and prosperity in” all our “palaces,” the children of our Zion shall, in exulting and harmonious chorus, take up the words of holy confidence and praise:—“WALK ABOUT ZION, AND GO ROUND ABOUT HER: TELL THE TOWERS THEREOF. MARK YE WELL HER BULWARKS, CONSIDER HER PALACES, THAT YE MAY TELL IT TO THE GENERATION FOLLOWING. FOR THIS GOD IS OUR GOD FOR EVER AND EVER; HE WILL BE OUR GUIDE EVEN UNTO DEATH.”

ROBERT NEWTON, *Chairman of the District.*  
JON<sup>N</sup>. CROWTHER, *Secretary.*

WM. SHELMEKDINE,	JOHN ANDERSON,	GEORGE TURNER,
EDWARD GIBBONS,	THOMAS H. SQUANCE,	THOMAS HARDY,
WILLIAM M'KITTRICK,	WILLIAM BURT,	GEORGE OSBORN,
JOHN HANWELL,	ROBERT L. LUSHER,	CHARLES PREST,
EDMUND GRINDROD,	WILLIAM WOOLSEY,	WILLIAM RICKETTS,
JOSH. HOLLINGWORTH,	FRANCIS A. WEST,	GEORGE STEWARD.
THOMAS HILL,	ISRAEL HOLGATE,	

*We, the undersigned, not being yet “in full Connexion,” beg leave to append our names, in token of our entire approval of the foregoing Statement:—*

JOHN BEDFORD,  
THOMAS PENNINGTON,  
THOMAS CAPP.

Nov. 26, 1834.

## APPENDIX.

(A.)

### *Laws Relative to District Meetings.*

I. In the year 1791, the "three kingdoms" were first "divided into Districts," and the following general "directions concerning the management of Districts" were fixed at the same time.

The Assistant of a Circuit shall have authority to summon the Preachers of his District who are in full connexion, on any critical case which, according to the best of his judgment, merits such an interference. And the said Preachers, or as many of them as can attend, shall assemble at the place and time appointed by the Assistant aforesaid, and shall form a Committee, for the purpose of determining concerning the business on which they are called. They shall choose a Chairman for the occasion; and their decision shall be final till the meeting of the next Conference, when the Chairman of the Committee shall lay the minutes of the proceedings before the Conference. Provided, nevertheless, that nothing shall be done by any Committee contrary to the resolutions of the Conference.

These general directions are still in force, and are regularly acted on—with this exception only, that the Chairman of the District, instead of being chosen *at the District Meeting* "for the occasion," is now *chosen at the Conference*. District Meetings, duly constituted, have in general the power "of determining concerning the business on which they are called," and their "decision" is "final, until the meeting of the next Conference," when that decision is sanctioned, or disallowed, or modified, as circumstances may require.

II. In the year 1792, the following "further Regulations" were made "concerning the management of Districts:"—

1. All the Preachers of every District respectively, who shall be present at the Conference from time to time, shall meet together as soon as possible after the stations of the Preachers are finally settled, and choose a Chairman for their District out of the present or absent members of the District-Committee.

2. The Chairman so chosen, shall have authority to call a meeting of the Committee of his District, on any application of the Preachers or people, which appears to him to require it. But he must never individually interfere with any other Circuit but his own.

3. Whenever the Chairman has received any complaint against a Preacher, either from the Preachers or the people, he shall send an exact account of the complaint in writing, to the person accused, with the name of the accuser or accusers, before he calls a meeting of the District-Committee to examine into the charge.

4. If it appear on just grounds to any Superintendent, that the Chairman of his District has been guilty of any crime or misdemeanor, or that he has neglected to call a meeting of the District-Committee, when there were sufficient reasons for calling it, such Superintendent shall have authority, in that case, to call a meeting of the District-Committee, and to fix the time and place of meeting. The Committee thus assembled, shall have power, if they judge necessary, to try the Chairman, and, if found guilty, to suspend him from being a Travelling Preacher till the ensuing Conference, or to remove him from the office of a Superintendent, or to depose him from the chair, and to elect another in his place.

The 2nd. of these further regulations gives to the *Chairman alone*, authority to call a meeting of the Committee of his District. And, in general, this regulation is a proper and sufficient one. But, it was reasonably presumed that cases might occur in which, for the purpose of evading inquiry into some "crime or misdemeanor" of his own, or for other unfair

and insufficient reasons, the Chairman of the District would neglect or refuse to call a Meeting. To cut off the possibility of such abuse of his authority, and to preclude his being sheltered, by the privilege of office, from the common discipline of the Connexion, the *fourth* regulation was very properly subjoined. And it is exceedingly important, as showing that District Meetings are by the Conference empowered to visit "any crime or misdemeanor," committed by the Chairman (or any other Preacher), with any censure or penalty which they may judge to be expedient, short of an absolute *expulsion* from the Body.

III. In the year 1793, a provision was made for the holding of what are now called *Minor District Meetings*, at the option of the parties interested, and under the following regulations:—

1. If any Preacher be accused of immorality, the Preacher accused and his accuser shall, respectively, choose two Preachers of their District; and the Chairman of the District shall, with the four Preachers chosen as above, try the accused Preacher; and they shall have authority, if he be found guilty, to suspend him till the ensuing Conference, if they judge it expedient.

2. If there be any difference between the Preachers in a District, the respective parties shall choose two Preachers; and the Chairman of the District, with the four Preachers so chosen, shall be final arbiters to determine the matters in dispute.

In both cases the Chairman shall have a casting voice, in case of an equality.

IV. At the time when the preceding regulations were adopted, and for some years afterwards, the Connexion was greatly agitated with disputes "concerning the Lord's Supper, Baptism, &c.," and "concerning Discipline." A "Plan of Pacification" was therefore drawn up in 1795, which, amongst other things, gives the people a right of calling a District Meeting, "*in every instance, in which the Trustees, Leaders and Stewards choose to interfere respecting the gifts, doctrine, or moral character of Preachers.\**" The regulations on this subject are as follows:—

1. The appointment of Preachers shall remain solely with the Conference; and no Trustee, or number of Trustees, shall expel or exclude from their chapel or chapels, any Preacher so appointed.

2. Nevertheless, if the majority of the Trustees, or the majority of the Stewards and Leaders of any Society, believe that any Preacher appointed for their Circuit, is immoral, erroneous in doctrines, deficient in abilities, or that he has broken any of the rules above-mentioned, they shall have authority to summon the Preachers of the District, and all the Trustees, Stewards, and Leaders of the Circuit, to meet in their chapel on a day and hour appointed, (sufficient time being given.) The Chairman of the District shall be President of the assembly; and every Preacher, Trustee, Steward, and Leader, shall have a single vote, the Chairman possessing also the casting vote. And if the majority of the meeting judge that the accused Preacher is immoral, erroneous in doctrines, deficient in abilities, or has broken any of the rules above-mentioned, he shall be considered as removed from that Circuit: and the District-Committee shall, as soon as possible, appoint another Preacher for that Circuit, instead of the Preacher so removed: and shall determine among themselves how the removed Preacher shall be disposed of till the Conference, and shall have authority to suspend the said Preacher from all public duties, till the Conference, if they judge proper. The District Committee shall also supply, as well as possible, the place of the removed Preacher, till another Preacher be appointed. And the Preacher thus appointed, and all other Preachers, shall be subject to the above mode of trial. And if the District-Committee do not appoint a Preacher for that Circuit, instead of the removed Preacher, within a month after the aforesaid removal, or do not fill up the place of the removed Preacher, till another be appointed, the majority of the said Trustees, Stewards, and Leaders, being again regularly summoned, shall appoint a Preacher for the said Circuit, provided he be a member of the Methodist Connexion, till the ensuing Conference.

3. If any Preacher refuse to submit to the above mode of trial, in any of the cases mentioned above, he shall be considered as suspended till the Conference. And if any Trustees expel from any chapel, a Preacher, by their own *separate* authority, the Preachers appointed for that Circuit, shall not preach in that chapel till the ensuing Conference, or till a trial take place according to the mode mentioned above.

4. If any Trustees expel or exclude a Preacher, by their own *separate* authority, from any Chapel, in any Circuit, the Chairman of the District shall summon the members of the Dis-

\* Minutes of Conference, vol. I., p. 378, or Dr. Warren's Digest, p. 235.

trict-Committee, the Trustees of that Circuit who have not offended, and the Stewards and Leaders of the Circuit. And the members of such assembly shall examine into the evidence on both sides; and if the majority of them determine, that the state of the Society in which the exclusion took place, requires that a new chapel should be built previous to the meeting of the Conference, every proper step shall be immediately taken for erecting such chapel. And no step shall on any account be taken, to erect a chapel for *such purpose*, before the meeting of the Conference, till such meeting be summoned and such determination be made.

5. No Preacher shall be suspended or removed from his Circuit by any District-Committee, except he have the privilege of the trial before-mentioned.

From this *fifth* regulation, which forms one of a series of regulations on the *particular case*, in which "the majority of the Trustees or of the Stewards and Leaders of any Society, believe that a Preacher is immoral, &c.," it has been strangely argued that no District Meeting, *unless constituted according to these Regulations of 1795*, has power to suspend a Preacher from his office, or to remove him from his Circuit *in any other case whatever*,—and all this on the assumption that, by these Regulations all former Regulations relating to the trial of Preachers by District Meetings are entirely superseded. Before we answer this assertion, let us enquire a little further.

V. The "Plan of Pacification" adopted in 1795, was followed, in 1797, by certain Regulations (usually called the "Leeds Regulations") which were agreed to at the Conference of that year, "to meet, as far as possible, the wishes of the people." To these were appended certain "Miscellaneous Regulations," among which we find the following:—

The Conference having maturely considered the subject, are thoroughly persuaded, with many of our Societies whose letters have been read in full Conference, that they cannot admit any but regular Travelling Preachers into their body, either in the Conference or *District-meetings*, and preserve the system of Methodism entire, particularly the Itinerant plan, which they are determined to support. But let it be well observed, that, in explaining their Minutes, it was fully and explicitly understood, that, *if there be any accusation against a Preacher*, or any difficult affair to settle, not only the Circuit, or Town Steward, but any Leader, or even member of the Society, shall be admitted as *evidence*, to the District-meeting; provided the matter has been first heard at a Quarterly Meeting.

And now to those who say that, according to the "Constitution of Methodism," a Special District Meeting, consisting of *Preachers only*, has no right to try a Preacher on charges affecting his ministerial character, and, therefore, no right to suspend him from his office, we answer,—

1. The "Miscellaneous Regulations" of 1797 are as truly "Laws of Methodism" as those of 1795.\* And if, on the ground of a Regulation passed in 1795 *with reference to a case particularly specified*, any one will say that "no Preacher shall"—*in any other case whatever*—"be suspended except he have the privilege of the trial" for which the Regulations of that year specially provide, then, on the ground of a Regulation passed two years afterwards, we have equally a right to maintain that the Preachers "cannot admit any but regular Travelling Preachers into *District Meetings*," and that, even "*if there be any accusation against a Preacher*," no "Circuit or Town Steward, or Leader shall be admitted to the District Meeting," except "as evidence." And, as being the *later* Regulation of the two, we may, on the principle of our opponents, claim it as one which *in all cases entirely supersedes*, not only the *fifth* of the Regulations of 1795, but also the *second* and the *third*. But the principle itself is an unfair one, and we therefore scorn to take advantage of it. Let the 5th. Regulation of 1795 be limited, as it ought to be, to the *particular case* which the preceding Regulations

\* Accordingly, two of these "Miscellaneous Regulations" are found amongst the "Rules relating to the Officers of the Societies," printed in our Class-Books.

of that year suppose, and let the Regulation of 1797 be understood as relating to all cases, *except the one which is otherwise specially provided for*, and the "Plan of Pacification" and the Regulation of 1797 will be seen to be neither inconsistent with each other, nor with the constitution and proceedings of the District Meeting which has been recently convened on the case of Dr. Warren.

2. Dr. Warren himself has inserted in his "Digest" the Regulations of 1792, which give a District Meeting, consisting of Preachers only, a right, if they think proper, to suspend a Chairman (and, consequently, any other Preacher) from his office; and also the Regulations of 1793, which give a similar power. He has, therefore, admitted that those Regulations have not been "obviously and decisively superseded by any subsequent Regulation,"\* and that, consequently, they are still in force.

3. The *universal practice* of the Connexion has been, and is, that the District Meetings, for the trial of accused Preachers, consist of *Preachers only*, except those cases in which "the majority of the Trustees or of the Stewards and Leaders believe that a Preacher is immoral, erroneous in doctrine, &c," when a District Meeting may be called, including *Trustees, Stewards and Leaders*, as well as Preachers. If there has been any instance to the contrary, let it be produced.

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(B.)

*Resolutions and Propositions passed at the Quarterly Meeting of the First Circuit, held by adjournments, from Monday, September 29th. to October 20th., and Nov. 3rd., the Rev. Samuel Warren, LL. D., in the Chair.*

*Resolved,*

1. That this Meeting has read with dissatisfaction, in the Minutes of Conference just published, the announcement of its Resolutions relative to the Wesleyan Theological Institution, in which the Conference having appointed its Officers, have also directed an Executive Committee to carry into "*immediate execution* such parts of the entire Plan as may be found practicable," including "the selection of suitable Premises for the Institution House," the preparation of Regulations for its government, together with the entire system of its operation.

2. That we consider this proceeding a direct violation of one of the most important stipulations appended to the articles of the Methodist Constitution, as drawn up at Leeds in 1797, in which the Connexion is assured—"That in order to prevent any degree of precipitation in making new Rules, and to obtain information of the sentiments of the People, no *Regulations* will be finally confirmed, till after a year's consideration, and the knowledge of the sentiments of the Connexion at large, through the medium of all their public Officers."

\* The following is Dr. Warren's statement of the principle on which he has proceeded in the compilation of his "Digest," in the insertion or omission of any Regulation:—"Whenever the Conference itself has not expressly declared a former Regulation to be rescinded, or where it is not obviously and decisively superseded by a subsequent Regulation, or by established usage, it has been faithfully preserved."—*Preface*, p. xviii.

3. That this Meeting, anxious above all things to preserve the original character of Methodism, considers the Institution lately established in London, not only as tending to destroy the conservative principles of the Body in respect of its Unity; but also as fraught with the most deteriorating consequences to its spirituality, and likely to be utterly subversive of its character.

4. That we consider the union of two such Offices in any one person, as announced in the late Minutes of Conference, by which that individual is constituted both President of the Institution and Senior Secretary of our Foreign Missions, as utterly incompatible with the peace and happiness of the Connexion:—that the powers conceded to a Committee of London Preachers, for the “additional” examination of the Candidates for the Institution, and to pronounce them to be “ineligible to be called out into the work for that year, and to refer their cases for reconsideration to the ensuing Conference,” is a dangerous transfer of power, as it carries the means of rendering nugatory the decisions of the Quarter Days, and of the District Meetings:—and, that the dissatisfaction created throughout the Connexion by this innovation upon our original Constitution, is likely to have the most injurious effects upon some of the Funds of the Connexion.

5. That this Meeting is solemnly impressed with the conviction,—that nothing can allay the dangerous excitement which the late measures of Conference have occasioned, restore confidence to the Connexion, prevent divisions in the Body, and perpetuate its Unity, but *the immediate discontinuance of the Wesleyan Theological Institution.*

6. That the Members of this Meeting do now express their ardent attachment to Wesleyan Methodism, and pledge themselves to continued Unity with its Societies, and promise to promote, as far as in them lies, the same principle of Unity throughout the Connexion.

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(C.)

*In conformity with the foregoing Resolutions, and to secure THE RIGHTS OF THE PEOPLE from being neglected, or infringed, we further take this opportunity of stating our firm conviction; that the three following Propositions, require a distinct recognition on the part of the Conference, as essential to preservation of brotherly love, and the maintenance of the Unity of the People, as Members of one indivisible Connexion.*

I. That this Meeting, as constituting a part of the great Body of People, *require nothing new in the Constitution of Methodism.*

By “the Constitution of Methodism,” we mean that form of Government which came down to us from our venerable Father and Founder, the Rev. John Wesley, and which has been accommodated, as far as has been found practicable, to meet every reasonable requirement of the People, by the united wisdom, counsel, and experience of the Fathers of our Connexion, who drew up those two important documents which define the powers of the Preachers, and of the People, so as to adjust and maintain the Government of the Connexion: viz. *First*, “The Plan of Pacification,” agreed upon between the Preachers and the People in the year 1795;—and *secondly*, the subsequent “Regulations made at Leeds,” in 1797. Within these Rules and Regulations there has generally been found sufficient *conservative principle* to maintain the peace, harmony, and good Government of the Connexion. Those instances which have occurred, seemingly at variance with this state-

ment, may all be originated, either to the neglect of acting upon these principles; the infringement of them; or the adoption of regulations at variance with them. Thus, for example, the present agitation of the Connexion, relative to "the Institution for the Education of the Junior Preachers," has been occasioned by the "*precipitation*" of the Conference, in this momentous step, in establishing it *at once*, without allowing the People twelve months to consider the subject, to which delay the Conference stood pledged in the following quotation from the aforesaid "Regulations made at Leeds," in 1797:—"We have given the Quarterly Meetings opportunity of considering every new Law, of suspending the execution of it for a year in their respective Circuits, and of sending their sentiments upon it to the Conference, before it be finally confirmed." In the exercise of this legitimate right, *The People* will be found to possess sufficient power to rectify the error *lately* committed by the Conference; and so in every other which may occur, whenever the voice of the People is duly heard, and their rights asserted. The late violation of the Constitution of Methodism by the Conference, in reference to the Establishment of "the Wesleyan Theological Institution," we consider to be a sufficient justification of our publicly communicating with our Lay Brethren throughout the Connexion on this important subject.

## II. That the Preachers in Conference come to their decisions by the use of the Ballot.

This practice is no innovation upon the present Constitution, inasmuch as it is in constant use on certain questions both in the Conference, and in the District Meetings. All therefore that we require for immediate adoption is, the enlargement of a privilege enjoyed in those Meetings, to the extent of every question in Conference, where any individual Preacher may require it. There is reason to hope, that this practice will render every Preacher sufficiently free to express his judgment, and afford such ground of confidence in the integrity of the Preachers as faithfully consulting the interests of the People, as may render unnecessary any farther demand upon the Conference.

## III. That in future the Conference be open to the Laity.

This privilege is only an enlargement of what has been conceded of late years to the People during *one* sitting of the Conference. The restrictions under which they ask this privilege, in reference to the expediting of business, and the comfort of the Preachers, are;—*first*, That the People shall sit apart from the Preachers and not be entitled to vote; and *secondly*, That each Travelling Preacher in full Connexion be allowed to admit, by ticket, one person to each sitting of the Conference,—(excepting only when the characters of the Preachers are under examination, and during the time when the Members of the Legalised Fund are transacting their own peculiar business). This requirement we think indispensable, that it may operate as a check to any undue influence which may be used against the interests of *the People*, even in the use of the Ballot.

### *Resolved,*

1st. That this Meeting continues to acknowledge the Rev. Dr. Warren as the lawful Superintendent of the Manchester First Circuit; and that the attempt lately made to set aside his Authority, and suspend his spiritual Ministrations, by the decision of a Special District Meeting, is disgraceful to their character as Christian Ministers, unrighteous in the sight of God, and contrary to the legitimate exercise of the power vested in them by the Conference.

2nd. That the thanks of this Meeting be given to the Rev. Samuel Warren, LL. D., for his able and impartial conduct in the Chair; also to the Rev. Phillip Garrett, of Rochdale; the Rev Joshua Marsden, and others, for a similar conduct at their respective Quarterly Meetings.

3rd. That a Central Committee, in the Manchester First Circuit, be appointed, to conduct the general correspondence; and that William Wood, Esq. be constituted the Corresponding Secretary, with power to select such assistants as he may deem necessary.

(D.)

*Address of the Stewards, Leaders, Local Preachers, and other Officers of the Manchester First Circuit; to the Societies throughout the Wesleyan Methodist Connexion.*

Manchester First Circuit, Oldham-street, Nov. 6th., 1834.

Beloved Brethren,—As part of the great Methodist Family, anxious to co-operate towards the welfare of the whole, we have taken the liberty of addressing this Circular to the Circuit

Stewards, and others, throughout our Connexion. We think this to be our duty, from the prominence which recent events have given to the *Manchester First Circuit*, in reference to the Wesleyan Theological Institution. The public prints and Journals of the day, have made the subjects of discussion sufficiently notorious, to obviate the necessity of our entering into any farther detail for your information. The object of the present Address is to lay before you, the results of our late Quarterly Meeting, held by adjournment from Monday, Sept. 29th., to Oct. 20th., and to Nov. 3rd.; with a view chiefly to represent to you that line of conduct which we deem expedient and necessary to be pursued, in the present most momentous crisis of affairs in the Wesleyan Methodist Connexion.

The annexed RESOLUTIONS will shew you our most deliberate and mature judgment, relative to the WESLEYAN THEOLOGICAL INSTITUTION. The number of Official Members present at the First Adjournment, on Monday, Oct. 20th., when the "RESOLUTIONS" were passed, *seriatim*, was above eighty; and the greatest number of dissentients from any of them was not more than six. At the Second Adjournment, on Monday, Nov. 3rd., the "THREE PROPOSITIONS" were proposed, *seriatim*, and passed *unanimously*.

That some prompt and efficient measures are necessary to allay the general agitation, and restore confidence to our extensive Connexion, must be obvious to every intelligent and reflecting mind; and that such only ought to be proposed as are most likely to secure the co-operation of THE GREAT BODY OF THE PEOPLE, appear to us of infinite importance, and to be attempted with the utmost solicitude. No pains have been spared by us to endeavour to secure this momentous object. The ultimate success of the means now in operation, which have arisen out of recent circumstances, mainly depends upon the inviolable preservation of THE UNITY OF THE BODY, AND ITS VIGOROUS CO-OPERATION. This *must* be secured by every possible means; and it is confidently expected that the moderate,—but firm, and efficient measures now proposed, will be found adequate speedily to rectify those abuses which have for some time past been just causes of complaint and dissatisfaction.

Should we be successful in proposing what will meet with the general approbation of THE PEOPLE in the Methodist Connexion, we foresee nothing which *can* ultimately defeat the issue so anxiously desired and prayed for,—that of restoring our crippled Constitution to its wonted energy, and of preventing the recurrence of its violation, which unhappily has been the case in too many flagrant instances of comparatively recent occurrence. More successfully to attain this great object, A Central Committee is appointed to correspond with as many of the Circuits as may be disposed to co-operate with us; and we take the liberty of suggesting, that it is indispensably necessary to obtain the sense of the whole Connexion, by special Resolutions taken at all the Quarterly Meetings. We farther beg to state our *most deliberate judgment*, That no Superintendent, or Travelling Preacher, can refuse to put any Resolution, which is not contrary to the Rules and the Usages of the Body, without himself becoming a daring violator of the Methodist Constitution: that the People, "through the medium of all their public Officers," have the acknowledged—incontestable right to express their opinions in their Quarter Day Meetings, on any "Rule, or Regulation" of Conference; or any thing which they think affects their interest and happiness,—so that they express themselves temperately, and constitutionally. Should any Superintendent, or Travelling Preacher, be so rash, or obstinate, as to refuse to administer the discipline of our Connexion, by not putting your Resolutions to the vote, or by leaving the chair; he does thereby openly oppose himself to the authority of the Conference, whose laws he is appointed by his office to administer. Wherever such a violation occurs, it is the bounden duty of the Members of such Quarterly Meeting, immediately to choose a Chairman from among themselves, and through him, "to send their sentiments to the Conference," of their own authority. To the exercise of this *firm and legitimate right* of expressing your opinions on the present critical posture of our affairs, when the very existence of our Connexion is at stake, we most earnestly *urge* and *entreat* you!—and that you will not, on any consideration whatever, suffer the approaching December Quarterly Meeting to pass, without expressing yourselves on the subject of the accompanying RESOLUTIONS and PROPOSITIONS.

So deeply are we impressed with the awful risk of *indecision* in the present struggle, that after long and anxious deliberation, we are constrained to come to the conclusion, as a Circuit, to withhold from this time, *all supplies whatever of money*, except those of the *Weekly contributions* of Class-money, and the *Quarterly contributions* at the renewal of the Tickets,—until the present important Question between THE PEOPLE and THE CONFERENCE be adjusted. These two contributions *must* be regularly supplied, in order to enable the Stewards to discharge the duty which each Circuit tacitly acknowledges, to support the Preachers appointed by the Conference till the end of the Methodistical year.—This prompt and decisive measure we are confident, is by far less perilous, by bringing the conflict to a *speedy issue*, than to hazard the *infinite peril* of a collision between the opposing parties, for any considerable duration. The moment that a satisfactory adjustment shall be concluded, all the usual supplies will be opened,—and, we doubt not, they will be more abundantly productive than ever.

In the mean time, permit us to state, as the subject which, after all, is of paramount importance, our great anxiety, lest any thing should, for a moment, lead any of our Beloved Brethren, or Sisters, to lose sight of those high spiritual interests, which alone can sanctify whatever means may be employed for the reformation of abuses, or the advancement of the

glory of God, and the prosperity and happiness of his People.—Let nothing induce any individual Officer to resign his situation, or any private individual his membership. Whatever affront may be offered from any quarter,—whatever provocation may be given,—whatever temporary wrong may be inflicted,—let nothing form an argument to induce them to leave the Body in resentment. A steady adherence to our spiritual duties, both private and public, and a careful walking according to our well tried Rules, and incomparable Constitution, will speedily witness the restoration of peace, harmony, and good Government throughout the whole of our extensive Connexion. Our spiritual Jerusalem, loosed from the hands of her neck, shall shake herself from the dust of her captivity, and put on her beautiful garments. Our blessed—original Methodism, will come forth more lovely than ever before the whole world, adorned with her native simplicity and beauty, and endued with the irresistible energy of revealed truth, and the transforming influence of divine love! A more glorious and rapid extension of the Redeemer's kingdom than has ever yet been witnessed, will astonish the nations of the earth. "The SPIRIT will be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace: and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." As the Almighty at first honored Methodism, by giving it the lead in the great spiritual and moral reformation effected by the instrumentality of our venerable Father and Founder, the Rev. John Wesley; so shall it be honored in "the last days," as "enlarging the place of its tent, stretching forth the curtains of its habitation, lengthening its cords, and strengthening its stakes," till it shall afford sufficient shelter, accommodation, and comfort, to all those KINDRED DENOMINATIONS to which it has given rise,—exhibiting to the whole world one of the noblest verifications and illustrations yet given, of our Saviour's prediction of the future triumphs of his Church, "That there shall be ONE FOLD AND ONE SHEPHERD."

Signed on behalf of the Meeting,

EDWARD CLEGG, }  
JOHN HULL, } Circuit Stewards.

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*At a MEETING held this day in Manchester, of Trustees, Leaders, Local Preachers and Stewards of the four Circuits; WM. SMITH, Esq., of Reddish House, in the Chair;*

*It was Resolved,*

That we, whose names are hereunto subscribed, being Officers and Members of the Wesleyan Methodist Society in the four Manchester Circuits, viewing with dismay the continued determination of the Conference ever since the lamentable occurrence at Leeds in 1827, to disregard all law, to exercise an absolute sway over the people, and to treat with contempt their most respectful addresses, in consequence of which many of the most valuable Members of the Body have, in despair of a righteous course being returned to, united themselves with other religious denominations, to the manifest injury of Methodism; and fearing that if that body and its representatives longer pursue such a career no honest and upright man can remain connected with them; having concluded that the time is fully come when a determined opposition should be organized, do, in the fear of GOD, form ourselves into a GRAND CENTRAL ASSOCIATION for the following purposes:

1st. To obtain from the Conference a disavowal of the powers exercised by the Special District Meeting at Leeds in 1827, and a revision of the Rules of 1797, so as to divest them, as much as possible, of all ambiguity as to the rights of both Preachers and People; which we think is imperatively called for by the transactions of the meeting alluded to; and by the absolute decision of the Conference of 1834, to establish a Theological Institution, without consulting the constituted authorities of Methodism.

2d. To obtain from the Conference their consent to open all its sittings to the Public, under the following restrictions, *first*—that the People shall sit apart from the Preachers, and not be entitled to vote; and *secondly*—that each Travelling Preacher in full connexion be allowed to admit, by ticket, one person to each sitting of the Conference; excepting only

when the characters of the Preachers are under examination, and when the Members of the Legalized Fund are transacting their own peculiar business.

We agree that, until the Conference grant these our reasonable requests, we will withhold our contributions from the Missionary, Contingent, Chapel, and all Funds whatsoever which are under its control, and confine ourselves to the maintenance of the Preachers in our own circuits.

*We Resolve:*

1st. That a Fund be created to defray the necessary expenses of Postage, Preaching, Deputations, &c., in communicating with the Branch Associations, to be formed upon similar principles in different parts of the kingdom, and to support such Preachers as may, in consequence of advocating our views, be deprived of their usual means of subsistence.—All contributions towards this object are requested to be forwarded to the Treasurer, William Smith, Esq., Reddish House, near Stockport.

2nd. That a Committee, consisting of a Chairman, Treasurer, Secretaries, and twenty-four Members, be appointed.

3rd. That the Meetings of this Association be held as often as the Committee think necessary, or upon a requisition to the Chairman signed by any ten Members.

*Dear Brethren:*

The Manchester First Circuit has already appeared before you in a series of Resolutions, and an Address condemnatory of the late proceedings of Conference.

Yesterday evening a Meeting consisting of official men from the four Manchester Circuits, and of Deputies from the two Liverpool Circuits, was held, when it was unanimously Resolved,—That Associations should be formed throughout the Societies in the kingdom to communicate information on Methodistical affairs, and take charge of such funds as may be contributed for the purpose of procuring a return of the Conference to the principles of 1795 and 1797.

One hundred and fourteen Officers immediately enrolled themselves as Members.

Every Leader is requested without delay to obtain the signatures of each Member in their respective classes, on the next page, preparatory to their being entered into a Circuit Register, to be provided for the purpose.

Your concurrence and hearty co-operation are earnestly requested, as the sooner and the more vigorously the Connexion asserts its rights, the sooner we may expect a speedy and lasting peace.

In furtherance of the objects we have in view, we shall be glad to receive any communication from you, and to afford you all the information and counsel in our power.

Praying that, in so doing, the Spirit of wisdom and holiness may guide us in all our proceedings,

We are, Dear Brethren, yours very affectionately,

WM. SMITH, Chairman.

WM. WOOD, Secretary.

The address of the Chairman is, "WILLIAM SMITH, Esq., of Reddish House, near Stockport."

And that of the Secretary, "WILLIAM WOOD, Esq., of Newton-street, Manchester."

David-street Sunday-School Room, Friday, Nov. 7th., 1834.

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